

everywhere fill our environment of life.

Having done this, one proceeds to show that the cell is in reality an indiscrete part of the encompassing environment comprising the atmosphere, hydrosphere, lithosphere, and so forth. In other words, that cell, though discharging its substance by means of the lungs, kidneys, etc., into the physico-chemical environment, is again taken from it into the human organism. As the result of being taken into the human organism ~~and~~ ^{by} nourished the same, it contributes to the larger life functions, even thinking with the aid of the nervous system.

Thus far, we have established not only the indestructability of the cell's energy - since every cell contains energy and, in fact, the cell may be said to be ultimately energy for it is a product of it - but ~~that~~ that the cell is part of the environment as the environment of it.

The question may be asked: how can the product of energy be energy? In the same way as a chair of metal, for example, is the product of metal.

Motion is the result of energy and energy is as far as we go within the limits of science.

Now then, take the entire human body composed of cells undergoing the ~~process~~ demonstrated by the single cell. Does not the entire body then become part of the entire environment, a universal part of it emerging again into the composite of a body? Which clearly shows that man, biologically speaking, is universal as well as individual. And when the knowledge of this becomes realistically understood fact to the individual, does it not prove to him that he is the whole as well as the part of life? And that everything he

user and, perhaps, producer with regard of another's created product.

So in one you are creator and user; in the other, you are only adapting yourself to the use of that which another has created.

It is simply brought down to this; that one is the real producer while the other is the user though not necessarily the beneficiary. In fact, that is where the difference comes in. In the subjective, one is both creator and user; namely, if learning be there improperly acquired, it will be to the direct injury of the learner, that is to say, one who ignorantly applies or intends to apply his learning to selfish purposes with selfish motives in that field. For in that field of study and exploration, morality is use ~~is~~ of the utmost importance.

The result of both center in the question of reaction. Abuse in the objective world may be continued for hundreds of years before it will result in chaos whereas the reaction of the other is, relatively speaking, immediate, that is, it might only be a question of ~~time~~. Because the reactions of the former are comparatively ~~breaking~~ slow in making themselves felt, one is prone to ignore them entirely until they are directly apparent and then also, for this reason, one seldom attributes them to the proper sources whence they arise.

In the subjective, one may also fail to attribute the hurtful effects to their real causes but the effect being so infinitely more rapid, it will nevertheless become more immediately acknowledged, that is, not necessarily in their meaning but only in influences upon us which we seldom find instructively explicable.

because whereas in investigation of objective facts can be generalized so as to be comprehended by larger and larger groupings, the subjective becomes restricted to smaller and smaller groups the vaster the discovery becomes.

The vaster the apprehension becomes, the smaller the number of minds that apprehend it until reduced to a few. But in the objective field of science, it is just the reverse. The more that is discovered, the larger are the groups who will gain knowledge of it. With the subjective, it is just the reverse because a discovery in science can be visibly or objectively seen because the test of it does not require the same power of apprehension than does the subjective.

Because with science, it is one man who discovers and the rest follow the objective manifestation of the mind which has discovered. While in the subjective which remains so, i.e., subjective, each must come to it by his own efforts for which the average person has no preparation. And few there are who teach any such preparation.

Almost any illiterate person can learn the operation of certain scientific facts. But they only learn as the result of that which the inventor or discoverer has learned for them whereas in the subjective field, each one, in order to know at all must become the discoverer as well as the operator.

You do not go ~~into~~ through the inventor's explorations which went into the discovery of that machine for if that were so, there would be relatively few people in existence who could operate a machine if they had to learn what the inventor had to learn who built the machine so as to operate one.

Now in the subjective, you are creator and one who used his creation, whereas in the other you are not creator though you are

eats, drinks, breathes, and voids, is, biologically, his very self? Therefore, any abuse made by him through ignorance upon life, that is, not excluding any other human body, is a direct abuse upon himself. And this is felt in the most strange way in every form of physical behavior which eventually reflects back upon the individual self.

When one abuses sex, gastronomy, or any biological act, one naturally impairs one's own physical functions. This result may not be ~~expressed~~ immediately sensed, felt, or realized. Still the abuse perpetrated takes its effect: therefore all abuse is essentially self-injury. And this should always be kept in mind respecting our behavior.

(Footnote: Without talking about morality, a moral lesson has been given. This is only a note for the teacher since this explanation is not to be presented verbatim. For the teacher must always be creative with the material he presents: otherwise, he does not teach with understanding.

This is the only way one teaches morality: i.e., in combination with subject matter.

Nobody want to be told: "Be moral, child." When morality is being taught in the ordinary, forbidding ~~frank~~ and exhortatory fashion, it not only becomes a bore but a cause of resentment and that ~~frank~~ usage certainly has very little teaching quality when we regard the negative attitude it creates. (End of footnote)

Truthfully speaking, then, all animal flesh from which man derives nourishment, excluding the piscine order together with the edible molluscs, crustaceans, etc., together with the vegetable nature which is furthest removed from our own, therefore least accessible to pain stimuli, yet not entirely bereft of it,) is closest to his own flesh in anatomy and nervous functioning. There is only one who exceeds us in

this custom and that is the headhunter who eats his own human kind.

Now the realm of mind which is considered the other part of the individual who is you and I and all the people in the world as well as the animal and plant creation, is not separate from that part of ourselves which has just been described, the only difference being that it has been separately dwelt upon and so made a separate part of the body wherein it functions and through which the body functions.

As the particular or single body is part of all life, so the mind in the individual is part of the whole of mind. It is not separated from its complete universal self no more no a strong bodily frame differs from a weaker.

The difference between mind and its body aspect may be considered as that existing between the inorganic and the organic; the inorganic being a simplification of the organic from which the organic derives and to which it departs.

The atom is a form of stored atomic energy which upon splitting is liberated in the form of kinetic energy. Now molecules are complex atomic composites which produce molecular energy but adjusted to the condition of the atoms which are its constituents when it forms the body.

In this condition, there is produced a typical kind of molecular energy which is physical, chemical, and biological. The combination of atoms then produce life and life, the body, just as the condensation of vapor will produce water. With atoms remaining free and unassociated, there could be no such composite as the body, so far as we know.

Yet while atoms combine, they are not annihilated through combination. But by the effect of that combination, is not the function of its energy changed?

So the universal mind or energy, changing from its ultimate freedom,

There is then an energy which is above that of the atom which may be called ultimate mind, mind in the ultimate free state that also, when changing (as the so-called free atom changes into molecule which becomes life) into the free atom which is the state of energy prior to what is termed life, becomes, in short, that atom from which the others are derived.

Mind becomes the atom, atom becomes life, life becomes the atom, the atom becomes mind just as the biologic cell becomes the atmospheric atom which becomes the free atom which becomes the mind, ultimate and free.

Thus, all things are one from the highest to the least, and that again to the highest. The thread is not broken but the vision cannot always follow the thread in unbroken pursuit.

All we see and do, all we touch, see, and think, are all the thoughts of one thought, the lives of one life, the waves of one sea, the powers of one power - Truth - God - Ultimate Energy.

(The thing is not to bow down but to use it well for this is the true worship of it. There is no wrong, when worshipping, to have images as symbols of the great, but let not the images which are only images of the great take the place of the great.)

And although this thought, this unifying principle may not be accepted at once, if the thought or the teaching of it does no harm but perchance helps in doing good and bring to the human consciousness that there is no separation, and lead to more laudable efforts of behavior on the part of man than he is used to being taught to display individually and en masses and without praise or censure, we cannot very well disregard the teaching of this - since ~~when~~ a thing, not doing harm, does good. For nothing is truly neutral save ultimate mind.

God never entirely condenses; the greater part of him remains intact; that is why the ultimate of him is always preserved as the best; the relative of him is the opportunity back to its ultimate home, God - ~~the self~~.

Childhood is the time of fables, youth of heroes (although fables have heroes). The child looks upon them in a less possessive fashion. Youth, on the other hand, recreates himself in the imagination in the heroes he imagines. ~~Age is the time of fable spiritualized, the~~
~~conscious seeking of god, in the stories of science and religion.~~
~~or eternal life.~~
But what we call maturity is only an element of development in man which has little to do with his physical age for as long as man is healthy he is young and when he ceases to be that, he enters the season of age.

In life, the dream, what to one is fancy, to the other is reality. Therefore all is real in life according to each dream. The scientist has his dream of reality, the child has his dream of the land of fairies, youth has its dream of heroic deeds, age has the dream of eternity. But above all, the mature have the dream which is without fallacy, the dream of truth.

No corruption can come from the truth if the truth is understood. It is only when it is not understood that truth becomes corrupted, a thing which is only possible to the corrupted or distorted mind. Now to try to teach truth and to withhold that which is true in it, is a corruption of which no teacher, if he is one, will allow himself to be guilty. So that if he is not that teacher, he must incorrupt his mind. And if his pupils are of such, also, he must do the same with them.

What is the meaning of objectivity? By common convention it refers to an event conceived as being somehow distinct from the perceiving or thinking agent. Something happens and that happening may be examined by anyone mechanically - instrumentally - without the consideration of subjective factors which are part of the process of examination but not part of the mechanical verifying. The subjective factors enter but they are not the object of study of the purely natural sciences. They are another side of science - the subjective or perceiving side.

All the departments of science actually deal with the subjective-objective nature of existence. The natural sciences are concerned only with certain effects of existence - the physical manifestations, the psychological factors not being made the object of physical science. Physical science does not make a study of the psychological field of perceiving and knowing because the psychological field does not enter into the physical field as study. But it does enter in as operation which is the study and consideration of the physical science itself. The psyche studies, the psyche considers but it is not being made the search and study of physical science.